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## FINAL SANITY.

Home-Talk by J. H. Noyes, W. P., June 8, 1868.

WE may conceive of the birth out of the world into God's spirit, as a change similar to a crazy person's becoming sane. We consider insanity as a possession of the devil. So it is treated and spoken of in the New Testament. When Christ cast out a devil, he restored the subject to his right mind; he cured an insane man. Well, the Bible says, "The whole world lieth in the wicked one," and "He that committeth sin is of the devil;" so that, in an important sense sin is insanity and a possession of the devil; and to recover ourselves from that state and come into the possession of the Holy Spirit, is as great a change as from insanity to what is commonly called sanity, and probably greater. There are three states then in which we may live—two of them in the devil, and one in the Holy Spirit: the insane state, the sinful state, and the regenerate or holy state. We may adopt Bushnell's classification, and call one set of sinners *insane*, and the other set *unsane*. Then we have the insane, unsane, and sane. The sane are those who are possessed of the Holy Ghost; the unsane, those possessed of the devil in the common, worldly way; and the insane, those who are possessed of the devil in such a way that they have to be put into hospitals. You can not always tell the difference between the unsane and the insane. The one class shades off into the other. In many cases of crime, the question is whether to send the misdoer to the hospital or to state's prison. The natural state of mind and passion, as people become more and more wicked, tends more and more toward absolute insanity.

I insist that a really sane man, a man possessed by the Holy Spirit, is as different from a mere worldly man, as a mere worldly man is different from a crazy man; and, laying out of account for the present, any reference to the mere intellect, I say that so far as the passions are concerned, the unsane, that is, the sinful, when brought into circumstances of temptation, are to all intents and purposes, insane; that their passions are fiery, furious and irritable, and liable to the same excesses and raging paroxysms, as those of the insane. On the other hand, I am as sure as I can be of

any thing, that under the full control of the Holy Spirit, our passions will be entirely different from what they are under common conditions. We shall find that young persons will be free from raging excitements and emotions, fierce fits and uncontrollable, insane desires; that all these phenomena are really the effects of evil spirits in us; they do not belong to our own nature and organization. Change a person's spiritual conditions, let the Holy Spirit in upon his life, and his passions will change their behavior entirely, and just in proportion as he is brought under the influence of this good Spirit when young, will the change be easy and permanent. On these grounds, I expect that as soon as we clear away all obstructions, and let the full influence of the Holy Spirit in upon our children, it will be easier by far to regenerate them, and make them quiet, peaceable, gentle and reasonable, than it is in case of older persons. I don't believe there is any need at all that children should grow up with these furious, untamable passions which we see in older persons. I believe the Holy Spirit will work a complete change in this respect just as soon as we give it fair play.

And now I will go a step further, and lay the ax at the root of the tree. I believe, not only that children can be regenerated, the earlier the easier, and grow up in the Holy Spirit, but that they can be born in the Holy Spirit, and not need to be regenerated at all. What if the patients in an insane hospital were allowed to marry and have children? You would expect, as a matter of course, that their children would be born insane and grow up so. They would take after their parents. Now this law, which we can see would work among the insane, does work among the unsane. There are multitudes of persons, who, as to their intellects, would not be called insane, but whose passions are possessed of the devil, fiery and uncontrollable. They are sufficiently sane to behave decently in externals and get a living. They run together and have children, and their children are like themselves—unsane. I believe this same principle goes clear through, and that when a people shall get out of the devil, place themselves under the control of the Holy Spirit, and become really sane, their children will be like them. They will be sane from the beginning, and grow up in the nurture and admonition of the Lord without being sinners. It is a strong statement, but I absolutely believe it to be true, that there is no more need of children's being sinners, and growing up with foolish, wicked passions, than

that they should be born and grow up insane.

Let us bethink ourselves. It is characteristic of the patients of an insane hospital that they do not think themselves insane. They think themselves all right. We should say to them: "Be considerate now, and see if you can not be humble enough to discover that you are insane, and then you will be in condition to doctor yourselves, and so get out of the hospital." Let us be considerate in the same way, and all of us go to work and do our best to get out of the hospital. I know verily that we are in a hospital, so long as our passions are in such a state that we are liable to abuse ourselves or any body else; so long as we are liable to be selfish, idolatrous, impatient and hard-hearted. God keeps us in a hospital and will keep us there, so long as we have such liabilities. I believe we are invited to get out of the hospital, and to lead the world out of it into real sanity. I confess for myself that I don't like the idea of propagation until we do get out, for the same reason that I should not like to have insane folks propagate. You may say it is natural. Well, it is just as natural for the people at the asylum. They would like to propagate, but reasonable folks would not like to have them. And until we are really sane in the very highest sense of being possessed by the Holy Spirit, there is a very decided objection, in my mind, to propagation at all.

This doctrine is contrary to the popular theory that wild passions are particularly appropriate to young people. I believe that the strength of the passion is no measure at all of its unmanageable, fiery, furious nature; but that the strongest passions are those which are most quiet and patient. It is an old medical saying, "*Ubi debilitas ibi irritabilitas*:" wherever there is debility there is irritability. It is a sign of the weakness and sickness of the passions, when they are ungovernable; and just so far as the young are in a state of health and strength, just so far that goes to favor their self-control and good management of their passions; and just so far as their passions become uncontrollable, it is an indication of weakness, and that they are growing old. I believe that if we take human nature in its best state, in the freshness and strength of youth, and place it under the full control of the Holy Spirit, the passions will be quiet, patient, full of all gentleness, politeness and regard for other folks' interests and rights, and at the same time capable of immense enjoyment. These two things go together: the power of enjoyment and self-control. On the other hand,

I believe that where people are in the sickly, fiery, furious state of the passions, they have but little power of enjoyment. Their passions are more a torment than pleasure to them every way. I can foresee, very clearly, the time when the young, instead of being wild and unmanageable, will be the very best vehicles of the sweetness and civilization of heaven. I believe it is all a humbug and a miserable mistake, that it is only the old who can begin to be quiet and sober, and that the young must grow up in sin and insanity. I think there is no need of any such state of things. It is clear the opposite of the truth.

I think it likely we shall find out that the Puritans and their descendants have made their great failure on this ground. They have believed in regeneration, but not in being born regenerate. Their theory has always been that all are born sinners, and must come to some discretion before conversion; so that the devil has the start of the Lord in all cases; has the first love of the children; has possession of their hearts until they are seventeen or eighteen years old and have burned out their passions perhaps, and then the Lord takes what is left. That is the theory of the most spiritual churches; and I believe it is their misery and failure, and that the admission that there is no way to clear the devil out of propagation, but that every body must be born sinners, is enough to stamp failure on any church.

It is a very poor story if this great principle of the propagation of qualities must be confined to evil. It appears to me that we shall find that all the good forces of the universe will help its operation in the case of good more than of evil. I should expect that God would check and limit it to some extent in the case of evil, but would give it great scope in the case of good. Paul's doctrine is that even where a believer is married to an unbeliever, the unbeliever is sanctified by the believer so far as propagation is concerned, and that their children are holy. This shows that he thought the balance of power in propagation was in favor of good.

The Puritans did not believe they could be holy themselves, and of course they could not believe that their children could be holy. They ought at least to have taught that their children could be as holy as they were; but they didn't, even that. They believed themselves to be semi-holy, and their children to be born devils. Now let us look straight into this, and clear away all such miserable nonsense, and make up our minds that if we are going into the manufacture of human beings, we shall at least turn them out as good as we are, and *we are going to be good!* We can overcome the devil and live without sin, and then we can beget children as good as we are. We will give our children the conditions that we have attained ourselves. In fact, we can not do otherwise. If we become regenerate ourselves and get into such relations with the Holy Ghost that we can live holy lives, we can not help

placing our children in the same conditions. That is the great law of the universe.

#### SWEDENBORG'S HELLS.

“NEITHER Swedenborg nor his generation was afflicted with the benevolent concern for devils which we experience,” says Mr. White, and the wonder is, how the sentimental Unitarians and Universalists of our day can swallow Swedenborg with all the horrors of his hells. We can only account for their zest over him, by supposing some wonderfully sweet flavor to lie hidden within so repulsive an exterior. This flavor, we have already seen, consists, in great part, of his cunning treachery to the Bible and Jesus Christ.

The accounts of the hells, which we extract below, bear a striking resemblance to old mythologies. One can almost see the infernal caverns of Virgil; and we rise from reading with an unmistakable impression that the author was an old soaker in musty Greek and Latin. Verily, this is second childhood. The world grew from the childishness of the ancients into the manhood of Jesus Christ and Paul. He who would escape drivelling old age must join them in the vigor and eternal youth of the resurrection. Every schemer who ejects Jesus Christ, and steps into his place as mediator between God and man, chokes the spring of eternal life in his own heart, and a return to the childish mythologies of the heathen nations is naturally among the first symptoms of his spiritual senility.

#### The Hells.

“As there are three heavens there are three hells. The deepest hell is opposed to the inmost heaven, the middle hell to the middle heaven, and the highest hell to the lowest heaven.

“The infernal societies are distinguished according to the evils which are opposed to the virtues. Every evil includes infinite varieties like every good: every evil contains so many specific differences, and every specific difference so many particulars, that a volume would not suffice to enumerate them all.

“The hells are arranged so distinctly according to these differences, that nothing more orderly and distinct can be conceived. From this also, it is plain that the hells are innumerable, and that they are near or remote from each other according to general, specific, and particular differences. There are hells beneath hells; some communicating by passages, and more by exhalations; but all communications are regulated by the affinities between the several kinds of evil.

“That the number of hells is very great, has been proved to me by the consideration that there are hells under every mountain, hill and rock, and under every plain and valley in the spiritual world; and they extend beneath them in length, breadth and depth. In a word, the whole of heaven, and the whole of the world of spirits are, as it were, excavated, and a continuous hell stretches beneath them.” . . .

#### The Ugliness of Devils.

“It is impossible to give in brief, a description of the forms of devils. No two are alike, although there is a family resemblance in those who are in the same kind of evil, and therefore in the same society.

“In general, their faces are direful and corpse-like; some are black, others fiery like little torches, others studded with pimples, warts and ulcers; frequently no face appears, but instead, something hairy and bony, and sometimes nothing but grates of teeth. Their bodies are

monstrous. Their speech is the speech of anger, malice and deceit.”

As every one in the spiritual world is clothed according to his intelligence, the insanity of each devil is represented in garments, ragged and filthy; nor can a devil dress otherwise, nor indeed feel comfortable, except in such raiment as matches his character.

As each heavenly society is in the human form, and heaven as a whole is a grand man, so hell as a whole, is one grand monster, and all its societies so many lesser monsters—

“It has not been granted me,” says Swedenborg, “to see the form of the Universal Hell, but the specific forms of infernal societies, have frequently been revealed to me: for at their apertures or gates in the world of spirits, there usually sits a monster, which represents the common form of the devils who belong thereto.” . . .

#### The Scenery of the Hells.

“I have been permitted to look into the hells, and to see what kind of places they are.

“Some appear like holes in the rocks; others like the coverts of wild beasts in the woods; and others like vaulted caverns and hidden chambers, such as are seen in mines.

“In some hells there appear, as it were, the ruins of houses and cities after a general conflagration, in which infernal spirits lurk. In the milder hells there appear, as it were, rude cottages, which in some cases form lanes and streets. Within the houses infernal spirits engage in perpetual brawls, in blows and butchery, while the streets are infested with robbers. In some hells there are disgusting brothels, strewn and smeared with every kind of filth. There are likewise thick forests in which evil spirits prowl like beasts of prey, and hide themselves in underground dens when pursued by others; also deserts where all is sterile and sandy, with here and there shaggy rocks containing caves, and in other places, huts.

“Those who love falsehood and hate truth seek darkness in clefts of rocks: it is delightful to them to inhabit such holes, and undelightful to dwell in the open fields. Those whose joy is intrigue and conspiracy, resort to subterranean rooms where it is so dark that they can not see one another, and there whisper in each other's ears in corners. Those who study the sciences with no other end than the reputation of learning, and who do not cultivate the rational faculties by means of them, but merely take a vain delight in a prodigious memory, frequent sandy places in preference to fields and gardens. Theologians who do not reduce precept to practice choose rocky spots, and lodge amid heaps of stones, shunning cultivated regions. Those who ascribe the universe to nature, and discern no Providence beyond the prudence wherewith they have acquired money and fame, practice magic, and in the art find the pleasure of existence. Those who apply Divine truths to selfish ends, and thus falsify them, love urinous places and scents. Those who are sordidly avaricious dwell in cellars, and luxuriate in the filth of swine, and such nidorous odors as arise from undigested food in the stomach. Those who place the highest good of life in the pleasures of the table wallow in dunghills and privies, and abhor clean places. Those who delight in adulteries dwell in mean and squalid brothels, and avoid chaste houses, and faint away if they come near them. The revengeful, who have contracted a savage and cruel nature from their lust of vengeance, love to dwell among graves and corpses: and so on in other instances. . . .

“In looking out of heaven upon hell, naught is seen but the hinder parts of the heads and backs of its inhabitants; indeed they appear as if inverted, like antipodes, with their feet upwards and their heads downwards, although they walk upright and turn their faces in every direction.

I have myself been an eye-witness of these extraordinary phenomena....

"When the hells are opened to the angels, there is seen, as it were, a volume of fire and smoke like that which arises from burning houses. Such fire exists in all in whom the loves of self and the world predominate.

"It is to be observed that the residents in hell do not burn in the fire which the angels see: the fire is merely an appearance from the angels' point of sight. The devils themselves have no sense of burning, but experience a climate similar to what they were accustomed to on earth.

"Whenever the heat of heaven flows into hell, the infernals shiver as with the ague, and are inwardly tormented, for their life is thereby quenched, and they are plunged in total darkness. Heavenly heat is never thus applied to hell except in extreme cases, when it is necessary to quell outrageous riots....

"When a spirit arrived from earth directs his course of his own accord to his own hell and enters, he is at first received in a kindly manner, and is led to believe that he is among friends: but this only lasts for a few hours, during which his comrades explore his cunning and measure his strength; which ascertained, they begin to infest and torment him, and then to reduce him to slavery by cruel punishments. Nevertheless there arise for him chances of emancipation; for as every one in hell desires to be greatest, there are frequent insurrections in which those who are in slavery are set free, in order that they may assist some new devil to obtain dominion, who in turn subjects those who resisted him to bondage. Such alternations go on perpetually in hell; and such rivalry and tyranny are also designated hell-fire."

#### *Gnashing of Teeth.*

Swedenborg explains the gnashing of teeth in hell as "the continual dispute and combat of falses conjoined with contempt, enmity, mockery, ridicule and blasphemy. Every one fights in favor of his own illusion and calls it truth; and when these disputes are heard out of the hells, they sound like gnashing of teeth; and indeed are actually turned to gnashing of teeth whenever the light of heaven is permitted to break into the infernal regions."

#### *Government in Hell.*

"It has been hitherto supposed in the world, that there is some one devil who rules over the hells, that he was created an angel of light, and that he was cast down with his crew into hell because he rebelled against God; and this belief has become prevalent, because certain passages of the Word which speak of the devil and Satan, and also of Lucifer, have been understood according to the sense of the letter.

"The devil and Satan however mean hell considered under different aspects. The devil means the inmost hell inhabited by the very worst spirits, called evil genii. Satan denotes the outer hell, the inhabitants of which are not so malignant, and are called evil spirits. Lucifer denotes those who are of Babel or Babylon, and who pretend to dominion even in heaven.

"Infernals are called satans who have lived in falses and consequent evils, and devils who have lived in evils and consequent falses. In heavenly light, satans appear pale and livid like corpses, and in some cases, black like mummies, and devils of a fiery, dusky complexion, and in some cases, intensely black like soot.

"Government in hell, is the opposite of government in heaven, which is that of mutual love. Infernal government springs from self-love, for every one in hell desires to rule over others and to be greatest. Devils hate those who not favor them, and pursue them with vengeance and cruelty; and this results from the very nature of self-love.

"The most malignant spirits, who excel in cunning and are able by the terror they inspire to enforce obedience, are set over their companions as governors, by whom they are worshiped as gods. As every devil has the same lust of

dominion in his heart, he burns with hatred against his president-god, who in return regards his subjects as the vilest slaves, although he is courteous toward them so long as they adore him; for the love of self is like that which prevails among robbers, who show every sign of mutual affection whilst perpetrating their villainies, but are afterwards ready to murder one another for a larger share of the booty. It is in consequence of the nature of this love, that those who are given up to its lusts, appear in hell at a distance like wild beasts, some like foxes and leopards, some like wolves and tigers, and some like crocodiles and venomous serpents, and that they dwell in stony and sandy deserts interspersed with marshes full of croaking frogs, whilst overhead dismal birds on the wing screech harshly. These are the ochim, tziim, and jium mentioned in the prophecies of the Old Testament where the love of dominion from the love of self is spoken of.

"In general all the inhabitants of hell are ruled by fears. Some are ruled by fears contracted on earth, but as these lose their force by degrees, the dread of punishment is added, and this dread is the chief means of deterring them from mischief. The punishments of hell are various, and are gentle or severe according to the character of the lust which requires restraint."....

#### *Hell, a Workhouse.*

Hell is not a world of mere idleness and rapine.

"Its caverns are eternal workhouses. I have been permitted to enter some of them in order that I might describe them. All who are there confined appeared like beggars, and none of them had any memory of their condition on earth. The angel who attended me pointed out one as a servant, another as a soldier, another as a priest, another as a statesman, and another as a person of great wealth; yet none of them knew otherwise than that they had always lived as comrades in their present servitude. The reason of this was, that although they had differed in externals, on earth, they had all the while been inwardly united by a common character, and death simply revealed the hidden reality....

"When they arrive at their cavern in hell, from the world of spirits, they enter, and the door is shut after them. Then the governor of the cavern comes and says to them, 'You can not go out of this place any more: behold your companions; they all work hard, and in proportion to their work they receive food from heaven. I tell you this that you may not plead ignorance.' Their companions then also say to them, 'Our governor knows for what work every one is best fitted, and enjoins it daily, and on the day that we finish what he gives us to do, we receive food; but if we do not finish it we receive neither food nor clothes; and if any one does mischief to another, he is thrown into a corner of the cavern, upon a bed of cursed dust, where he is miserably tormented, until the governor observes in him some sign of penitence, and then he is taken off and ordered again to his work.' The new comer is also informed that every one is at liberty to walk, to converse, and afterwards to sleep, when he has done his work. He is then led into an inner part of the cavern where there are harlots, and he is permitted to select one for himself, and call her his woman; but he is forbidden, under severe penalties, to indulge in promiscuous connections."

#### PRINCIPIA.—NO. 5.

PERFECTIONISM THE ANTECEDENT OF COMMUNISM.  
ARTICLES FROM OUR EARLY PUBLICATIONS,  
SHOWING THE SPIRIT AND PRINCIPLES IN WHICH  
THE O. C. ORIGINATED.

THE constitution of the Society of Inquiry was very simple. It merely provided for a moderator and secretary, and added a few necessary regulations. One article, however, embodied an idea which has held sway in the

Oneida Community since its foundation. It is this:

ARTICLE I. All acts of the Society shall require for their validity, the unanimous vote of the members when the acts are proposed.

This article is thus discussed in the *Witness*:

The first article of our Constitution is a rule which, in the affairs of this world, so far as I know, is adopted only in one case, viz., that of *trial by jury*. It is probably supposed to be incompatible with the free action of ordinary associations. Perhaps it is so. But certainly it ought to be taken for granted that a community of *Christians* may by the grace of God, escape the disorders of selfishness. Why should we not hope that they who have "one Lord, one faith, one baptism," should have one heart and one mind in all good things? We are sure that in heaven all acts are passed by unanimous vote. Why should we not as "fellow citizens with the saints," look for like unanimity, and make our regulations accordingly?

The only evil that can result from the operation of our first article, is a *negative* one, viz., the prevention of action. The *veto power* can check, but it can not compel. And our fourth article gives the society the best of remedies against this possible negative evil. If any evil-minded person should join us, even for the very purpose of impeding our movements by a wanton exercise of the veto power, we have only to forbear attempting immediate specific action, and fall back upon our general, constitutional privilege of resisting sin by discussion and exhortation.

The good that will result from our rule is positive and manifold. 1. It secures the full *liberty* of every individual. The society can not domineer over the will or conscience of one of its members. A majority can not vote away the rights of the minority. It may fairly be denied that there is any such thing as democracy where a majority rules; for a majority may be and often is as tyrannical as an emperor. 2. Our rule tends to *peace*. In corporations where a majority governs, whoever wishes to carry a point, sets about creating a party. Unanimity is not necessary, and therefore is not sought. Indeed the favor of a majority may often be sought most successfully by stirring up strife with the minority. Thus the hope of succeeding in any proposed movement is a stimulus of contention. The shifting balance of parties which is the natural consequence of contention for majorities, is the very cradle of party spirit and demagogism. Our rule, making success depend on unanimity, places the mover of any measure under the strongest possible inducement to seek the harmony of the whole society. 3. The requirement of unanimity gives the best security that can be given by external regulations, for the *truth* and *wisdom* of our decisions. So long as there is one honest heart and cool head among us, the machinations of demagogues and the impulses of blind enthusiasm will be kept in check. Whoever proposes to carry a measure will see to it that he is able to demonstrate its utility, knowing that it must pass the ordeal of every understanding in the Society. The unanimous verdict of a jury carries with it far greater assurance of truth, than the decision of a bare majority. 4. The ruling majority in common forms of association, though it has power of action, is generally embarrassed and enfeebled by the opposing minority. Our decisions, under the rule requiring unanimity, will carry with them the *strength* of the whole Society.

The following note is added:

The principle of our first article is doubtless better adapted to an association like ours, whose chief object is the investigation and application of moral and spiritual truth, than to one of a more executive character. The emergencies of *war* for instance, require a promptness of action which is inconsistent with any principle of de-

moeracy. In such business, a single will, must rule.

The subsequent experience of the Oneida Community has proved that this one principle of unanimity of action, has more power to solve the vexed problem of association, than page after page of Fourierism, with its cumbrous balancing of various forms of selfishness. A number of years ago, when it was proposed to build our new house, diverse plans arose and party spirit ran high; some advocating one situation and style of building, and others contending for a different course. But no one wished to carry his measure against a dissatisfied minority, and so the subject was dropped; taken up again in a cooler spirit; re-discussed; the minority gradually changed and finally a decision was reached which satisfied all. We have not, however, construed this principle too literally. Parasites have worked among us, who would carry on their own schemes at the sacrifice of unity, or failing in that, would block the Community wheels by maintaining a grumbling opposition. We have always defeated them by falling back on the principle, that the Community really consists only of those who are determined to have spiritual unity at any outward cost. This relieved us of their opposition, and put upon them the task of settling their relations with the Community. Thus, religious unity, producing humility and gentleness, has been our weapon of defense against all our enemies; and we feel sure that all who attempt Communism must sooner or later arm themselves in like manner.

## THE CIRCULAR.

O. C., MONDAY, JUNE 15, 1868.

### AN ONEIDA JOURNAL.

*June 12.*—The final survey of the Midland Railroad is going on in sight from our office window. Mr. Abbott has just come in with accurate figures. The railroad runs nearly through the center of our home domain. The distance on our land is one mile and twelve rods. It passes just eighteen rods west of our office and runs right through the center of our home lot of orchards and vineyards. We notice the Oneida papers state that "the Community have given the right of way." Not exactly so. We offered the right of way for a *previous line* across the western border of our land, on condition of the road giving us a depot. We shall give a map of the present route through our domain, next week, and may then say more about the right of way.

*Evening Meeting.*—*Mr. H.*—The boat on our pond at Willow Place suggested these thoughts to me: There seems to be an especial charm about sailing, rowing, and swimming, in an element which is, in some respects, unnatural to us. We feel a peculiar satisfaction in being able to work our way through and to triumph over an element which would destroy us, but for our skill. Such, it seems to me, is our relation to the world of spirits. We are encouraged to build boats and launch ourselves into the ocean of spirits and learn to navigate it. I am satisfied we must do that or be drowned one of these days. We are adapted, now, to living on the land, but we can not live there always, if the land is to be overflowed. Sooner or later we shall learn that we are spiritual beings and much at the mercy of spiritual influences. It has been interesting to me to think of salvation as giving a chance for skill; not a careless thing. It calls for the exercise of skill and ingenuity; just as does crossing the ocean. Some people have good boats with which to navigate; others have

only poor rafts, and some, I am afraid, are drowning.

Perhaps our readers would like to take a glimpse at the building in which the CIRCULAR is printed. It is a brick structure which was erected four years ago for the purpose of furnishing more extensive accommodations to the laundry and bag business. The latter department, however, betook itself to larger rooms at the mill, giving place to the fruit-preserving business. Hired help being required to carry on both these industries, the foreign element was decidedly in the ascendant. But this year a great transformation has taken place. The fruit business followed upon the heels of the bag business (now defunct), though taking in part a different set of rooms at the mill. Silk-spooling is fairly established in its place, with the exception that two partitions have been put up, one for the dairy and another for a laboratory. Where once bottles, cans, sealing-wax, fruits, and translucent syrups held sway, eight spooling-machines and a soft-silk-winder whirl and clatter from morning till night. The jar of the machinery is so even and continuous that the cream in the next room rises undisturbed. Opening the laboratory door in the corner you will sometimes observe the chemists experimenting in silk-dyeing. But they do say that the spooling business will soon crowd out the laboratory. We imagine that "G. E. C." begins to think laboratories the most transient of earthly things. At any rate much experience with their evanescent qualities enables him to behold them rise, flourish and vanish, with philosophical calmness. Up stairs is our office at the left hand. This you have all seen before, with its type-cases at which young ladies preside, its pictured walls, and various other attractions. One new feature has appeared just outside the window. In addition to the waste steam-pipe which comes from the engine-room, a curious, dark-brown revolving something, crowns a wooden ventilator communicating with the dry-room below. You ask what it is, as we did, of some person who appreciates the ludicrous, and you will be answered with a perfectly sober face and a wave of the hand, "Why, that is Griffith's patent double, self-acting, Archimedian screw ventilator and smoke conductor!" You can't help laughing to hear such a little thing loaded down with such a long name. Crossing the hall you will find between the composing and press-rooms, the school-room, where the youngest children read and spell and con the grammars, geographies and arithmetics. The best thing about this transformation is that the work is all done by our own people. It is estimated that during the day about sixty persons are variously occupied here.

The soft-silk-winder is "handy to have," as persons can learn in a few minutes to be of considerable assistance in running it, and volunteers drop in all through the day. Every woman knows what witch-ed work a skein of yarn or silk makes when she begins to wind it at the wrong end; so at this silk-winder you must be very careful to start with the right end of your skein, or it will be all in a snarl and you will have to keep putting your "bobbin" through every time round. But begin all right, and it will reel off beautifully. You soon get fascinated, and try to see how many skeins you can keep going at once. We must not forget to mention the neat little knot you learn to tie. On the walk between here and the kitchen we often meet little boys with baskets on their arms filled with knives which they carry to the basement and scour in a machine.

We have made more thorough work this spring than ever before of Communizing the children—making them the property of the whole Community as completely as we have all other possessions. Heretofore the mothers have had the care each of her own children's clothes, and kept up more or less special connection. The children, besides a common stock of playthings, have also had little things of their own, presented them by friends. The clothes are now put into the hands of those who are in charge of the juvenile department, the mothers gladly consenting. There was a charming scene among the little ones the other day. Each one brought his store of toys and made a large collection to be used by all in common. They were very enthusiastic about it, and enjoyed the draught they got of the

Pentecostal spirit as much as any body. No one says now, "me" and "mine," but "ours" and "we." One little fellow forgot the other day and said, "That's *mine*," when Miss Maud spoke up, "No, it is *all* the chil'ens!" They are all better and happier than they were before these new measures were adopted. Our main ambition for them is that they may grow up in the nurture and admonition of the Lord, and not be smothered by the too anxious brooding of mere natural philoprogenitiveness. We mean that they shall become the nurslings of a universal fatherhood and motherhood, and grow up with the broadest opportunities for culture.

Those of us who have been absent from O. C. during the last three or four years are impressed with one remarkable change. Four years ago our principal businesses were carried on at the mill. Our outlook was south. The currents of life and interest were mostly that way. But now we look north, for Willow-Place is in that direction, and the old mill is comparatively deserted.

One of the colts has a weak ankle and it is said that he is to be furnished with a pair of high laced shoes!

The barberry hedge, which graces a part of the walk to Willow-Place, flourishes finely this year. The blossoms are very abundant and fill the air with their fragrance, though there is some difference of opinion as to the pleasure it affords.

### WILLOW PLACE.

The spooling of our machine twist is now quite domesticated over at O. C. In addition to the women who work there regularly, there are usually three or four volunteers ready to assist in the simpler operations. The importance of conscientious operatives in this department can hardly be over estimated. Use the best stock, and the greatest care in manufacturing, still an occasional bad spot, or sluggish place will come through. A careful spooler is wide awake to remove all such imperfections. Whether or no the spool has a bright, glossy look on the outside, is of no importance compared with thorough inspection.

Forty-four girls are now employed in the silk-room proper, i. e., where the raw silk is wound and prepared for dyeing. The little girls who work at "cleaning silk" have a recess of half an hour, three or four times a week, in which to go in bathing. In spite of the low temperature of the water, they seem to be delighted with it, judging by the joyous rush at 3 P. M.

In the machine-shop business is as pressing as ever, with the usual diversity of jobs. The organization of this department, has been much improved this spring. E. P. Inslee is foreman at present.

### OUR WALLINGFORD LETTER.

Mount Tom Printing Office, }  
W. C., June 8, 1868. }

DEAR CIRCULAR:—Printing all sorts of manufacturer's labels is the principal business of this office at present, as you may conceive when you get the 90,000 fruit-labels and the 49,000 silk-labels which we ship this week for your use at O. C. The fruit-labels you will see are printed in colors from engraved plates, whereby they are made to give fair representations of the different fruits which they designate. This method of multiplying pictures, though cheap and mechanical, is likely to be a growing thing. The sheets are first all printed in one color, say yellow, giving a sort of ethereal, ghostly outline of the picture that is to be. The printer, during this stage of the business has to work by faith and not by sight—while he deliberately soils his piles of fair paper with an irregular, unmeaning blotch. After this impression, another block cut to the same design takes the place of the first one on the press, and is printed with green. The pictures coming from the press now have well-defined leaves and stems and the fruit is tinted here and there with the new color. The printing has to be done with perfectly accurate register, i. e., the sheets are made to fall on the second engraved block in exactly the same position that they did on the first. If they are



moved aside at all, the consequence is a confused jumble. After the green, another block with a third color is applied, and so on, each new impression bringing out some tint in the right place and giving roundness and body, as well as complexion, to the whole. In your fruit-label we used but three colors, the last being a composition of deep scarlet and lake (the latter costing \$14 per pound). The laying of one color over another, as is done in some parts of the picture, produces a variety of shading, and the effect of the whole, you will see, is life-like. Strawberries, raspberries and cherries, are made to blush in their native reds; plums and huckleberries look out from their foliage in a delicate blue; while in another part you see the milky tinge of sweet corn and the golden russet of the pear. In bronze work (printed generally like your silk-labels on steel-blue paper), the ink used is a kind of brown size. As the sheets come from the press, the impression at a little distance is hardly discernible. You see merely the same blank surface that they had before. But the bronzer stands ready with a little pad of buckskin, which he dips in powdered bronze, and rubbing it lightly over the paper the impression instantly starts into sight, gleaming henceforth in ineffaceable gold.

You will see, CIRCULAR, in both these processes, materials from which the spiritual thinker may draw illustrations of life. What are our different phases of experience, our changing baptisms of sorrow and joy but the successive impressions given to us by the Divine Artist? Either one, looked at too nearly and by itself, may seem purposeless and incomprehensible, or even deforming; but in their result they are seen to be all necessary to complete the coloring of a perfect character. Again, the believer puts himself into God's hands for the attainment of the resurrection. He is conscious of going through a terrible squeeze in the press of tribulation, and on coming out looks for the fruit. Superficially, he presents about the same appearance of imperfection and infirmity that he did before. He may be tempted to think that nothing has been done. But wait till the effulgence of Christ's personal presence is added to the effect, as it was in the case of the Primitive Church at the Second Coming, and then a glance or touch from him will suffice to bring out the immortal beauty of God's work in the body as well as the soul. Then what is sown in tears will be reaped in joy.

#### THE NICK-NACK STATE.

Connecticut is wonderful for its mechanical productiveness. If invention is intellect, here must be the brain of the nation. Our label-printing for this little town includes only such things as plated tea- and table-spoons (of which hundreds of thousands are made annually), goblets, castors, butter-knives, bits, buttons, hammers, cork-screws, augers, gimlets, matches, &c. But a walk among the great factories of Meriden, Waterbury, New Britain and Hartford shows the same active ingenuity turned to the production of myriads of useful and ornamental things. A firm in Forestville employs a hundred men in the manufacture of children's toys. A clock concern in Bristol turns out one hundred and forty thousand time-keepers a year, or at the rate of one in every two minutes of working time.

#### CRITICISM CURE.

We have had an instance lately of the good effect of criticism as an antidote to disease. An associate who is sometimes troubled with an old enemy in the form of a kidney complaint or something of that kind, got so far worsted that he was disabled, and nearly confined to his bed. A rousing criticism, directed not at the physical evil, but at the spirit of of unbelief, hypo, and egotism that go with disease, put him directly on his feet and he has gained steadily since. He said in meeting last night, that disease and unbelief are a sham, to which we all agreed. Put this case with your recent routing of sprained ankles at O. C. by similar means. Surely, we find that Christ is the best physician, and the Spirit of Truth the best medicine.

#### COARSENESS AT A DISCOUNT.

Your reference to Senator Wade's late defeat at

Washington and Chicago, as signifying a rebuke of his plan of a crusade against Mormonism, is well put. You might have added, that it is also a direct rebuke of what are understood to be his faults of habitual coarseness and profanity. So says the Chicago *Advance*. The inscription on Belshazzar's wall would come in curiously here, but I will not repeat it.

#### LEAF RUST.

The continued dampness affects our strawberry plantations with a kind of rust. Some of the leaves have turned spotted and red as they usually do only late in the season. Whether this blight will seriously affect the crop or not we shall know in a few days. The cones are rapidly rounding into form in readiness for the sun's ruby dye, and by the time you print this, we shall be invited to the first course in the fruit feast of the year.

#### A NORTH CAROLINA DAIRY.

IN the years 1850 and '51, I lived at Spring Hill, a large plantation on the Neuse River, Lenoir County, North Carolina. This estate, comprising twenty-four hundred acres of swamp and uplands, was worked by a family of fifty blacks, superintended by four whites—a master and three children. Attention was given first to corn, which was consumed at home; secondly to cow-peas, which were fed to swine, the hams of which were sold; thirdly to twenty acres of indifferent cotton; and fourthly to the poultry and cattle.

The dairy at that distance south, has, the reader may guess, no such commercial importance as it has with us in New York. The traveler on reaching North Carolina, finds that he has stepped clear off from that splendid turf, which at home spreads out on every hand, covering hills and lining hollows with a mat of roots, which every year produces a wealth of forage that sets milk-men, butter-factors, and cheese-makers all a-going. The grasses, however, are not wanting in that State. Wood-grass (*sorghum nutans*) and beard-grass (*andropogon*) abound. Corn-fields are liable to be over run with nut-grass; this, indeed, is only a kind of sedge. Small patches of white clover are found here and there, and one regards them with such interest as he feels when he comes to the northernmost limit of some southern plant. But all together, they can not make any such turf as is produced in our northern meadows, by a union of June-grass, red-top, herd's-grass and white-clover.

The cattle at Spring Hill, making a drove of sixty or seventy head, were allowed to forage at will, the year round. Sometimes a single milch-cow, was stabled in the winter, and fed on dried corn-leaves. In the spring and summer months they ranged widely; in the fall and winter they retreated to the extensive swamps, or pocosons, as there called, and fed on reeds. The next spring found them poor. The summer put them in better condition, and in autumn, the steers were sold at moderate prices to the butchers in Newberne. A very little of the meat was used fresh at home. It was coarse-grained, dark colored, and also had something of a game-flavor. The beef fed to the rebel army, was doubtless drawn from such herds as this.

When the cows began to drop their young, they were brought in and their calves put in pens near home. This course helped bring in the drove every night, when it was yarded in a large enclosure just outside of the Park. It also served to enrich two or three acres of poor sandy land, and was about the only systematic attempt at manuring I saw practiced in Carolina. The milking was done in the morning by a very stout colored woman, who, besides getting all her own fire-wood, raising her own children and cooking for all the people on the plantation, also served as milk-maid and dairy-maid. While the calf was sucking, she stooped over and with her thumb and finger stripped her share of the milk into a quart gourd which she held in her left hand. In this way she managed to get from ten to fifteen quarts daily. The milk was strained into white earthen bowls, holding about a gallon each, and then set in a basement-room. It never seemed to get quite cool. In summer when we drank it with our dinner, it was

just at that stage which is neither sweet nor sour. At night it was a solid mass of "bonny clabber," and we ate it freely, having china saucers, silver spoons and molasses for accessories.

The cream was churned every day. The butter was supposed to be used in the great house. The skimmed milk, as well as the buttermilk, was eaten at dusk by the colored folks who lounged about the well and kitchen and took it with their chunks of corn bread. The butter tasted quite well, for it was always fresh, but it was never yellow like our northern article. There was enough for the five whites who ate in the master's house, and there was no more.

A. B.

#### WEDGES.

"THE wedge," says the old Natural Philosophy I used to thumb, "is a very important mechanical power, used to split rocks, timber, &c., which could not be effected by any other power." Every body who has used an ax or a knife, or driven a nail, or thrust a pin or needle into any thing, or run a sliver into his fingers, has some practical acquaintance with the power of the wedge. Burglars find sometimes that an iron safe which can not be blown open with powder or battered in pieces, may be forced open by driving a very thin steel wedge into the crack of the door, followed by one a little thicker, then another, and another, till the door gives way.

The old father of burglars is an adept with the wedge, from long practice. He is as ready with a sliver as a hemlock plank. No matter how small the first one is, he stands ready to follow it with a bigger one, unless we are quick to extract the first. A harsh word, an angry look, an evil thought are wedges that only need driving a little to make an opening for Satan at once.

I had in my own experience, some time ago, a good specimen of the way he works. I was reading the Bible one day in a rather listless mood, when I came upon the story of the fig-tree which Christ cursed and which presently withered away. "The time of figs was not yet," I repeated to myself. "That's funny, I shouldn't suppose Christ would have looked there for figs if it weren't time for them." At this point Satan inserted a bit of a sliver. "Seems as though it was a little unreasonable to expect to find fruit out of the season." Finding I did not thrust the thought from me at once, he put in a little thicker wedge. "It looks as though our Lord was a little provoked at that tree. Pooh! Nonsense!" I exclaimed, and turned away. But the wedge had entered. Occasionally, for a week after, that hateful thought would enter my mind.

I have always been quick to notice any thing which looks like anger in others, owing to the fact that I have had almost a life-long struggle with my own hasty temper. True, its ebullitions are usually kept beneath the surface, but they are none the less violent. One of my brothers when a child, would, if he happened to fall, seize the first stick that he could find, and begin beating the ground upon which he fell. My first impulse would lead me to do likewise. Such being my disposition, at this point it was that Satan thrust in the wedge. In vain I laughed at the ridiculous notion and turned away my thoughts. Ever and anon it would return.

Suddenly it occurred to me that Satan was trying thus to loosen my hold on Christ and the Bible. "Let me look at this matter carefully," I said, "and see what it amounts to. Here is a man who could fast forty days, who could feed a thousand men on a single loaf of bread. A man who yielded himself to a wild raving mob to be scourged and tormented, and when nailed to the cross could exclaim, 'Father, forgive them; for they know not what they do!'" Could such a being get foolishly angry at a fig-tree? Satan's wedge slipped out. Apollyon flapped his wings and disappeared. Hereafter I shall be on the lookout for the first wedge, if its point is as fine as a cambric needle.

K.

—At the same time that God is perfectly faithful, he knows how to save us pain. He is the most merciful being in the universe, and the last to condemn us.

## A SUMMER WITH THE MICROSCOPE.

BY J. F. SEARS.

III.

TO complete the catalogue of small instruments used for dissection, it will be necessary to mention the small knives. The best, are those used by surgeons in their delicate operations on the eye: but the student will find that one small scalpel will probably be all he will require with the scissors; this may have a double edge, and must be kept *very* sharp by rubbing on a hone and razor-strop.

All delicate structures and tissues are dissected under fluid, and it will be necessary to have a dissecting trough. This may be a round glass dish, three or four inches in diameter, and about one inch in depth, or of any other size that is most easily procured. It should not be too large, however, as it will require a great deal more fluid than is necessary to cover the object. The student can make his own trough, by procuring some plate glass about one-fourth of an inch thick, cutting out a bottom three inches square and cementing with marine glue some strips of the same kind of glass, one inch high, around the edge. The edges of the glass must be ground very straight and fitted together before cementing, and the glass must be heated over a spirit-lamp in order to melt the glue.

The manner of using the instruments, especially the dissecting trough, scalpel, &c., will be passed by until we treat of the objects for which they are used; but the use of the pocket-magnifier, forceps, needles, extemporized or dissecting microscope, &c., may be illustrated by an examination of flowers for the purpose of finding the pollen—that fine dust which is so plenty on the stamens of such flowers as the common field-lily, the hollyhock and dandelion. The pocket-magnifier will enable one to detect the pollen on most varieties of flowers, and in some instances will show its general shape (where it is aggregated in masses, it is visible without the aid of a glass), but there are other instances where some manipulation is necessary in order to detect its whereabouts. Take as an example the milkweed or silkweed (*Asclepias cornuti*) so common by the side of roads and fences, in New England. It is a plant which grows between three and four feet high and has quite a large bunch of greenish purple flowers on the tip of its stalks. On examining these flowers with the pocket-magnifier, no trace of pollen will be discovered, but by taking one of them in the fingers and putting it under the dissecting microscope you will see five little brown glands placed at regular intervals around the center of the flower. Take the pair of fine forceps, seize hold of one of these little glands and pull it directly upward, and you will be surprised to see that it has two very delicate threads attached to it, and you will be more surprised as you pull it clear out to find that these threads have a tiny, flattened, pear-shaped and waxy pollen-mass attached to their ends. If you wish to preserve these very pollen grains, it is better when drawing them out of their places to insert the point of a fine needle directly underneath the gland and between the threads: in that way the little gland is not injured. When growing in the fields these waxy pollen-masses are extricated from their places by the insects which pass from flower to flower.

## CORRESPONDENCE.

## BRUTE SAGACITY.

Wallingford, June 8, 1868.

EDITORS OF CIRCULAR:—Morgan's theory, set forth in his book on the beaver (mentioned by your correspondent in CIRCULAR No. 10), that the so-called instinct of animals is a direct kind of reasoning, would seem to be supported by many examples as curious as those cited in the above-named book.

A pair of orioles began building their nest near our silk-factory; one of the boys hung out some waste silk in their sight, whereupon the birds abandoned their half-finished nest and made a new one of silk. General Scott, a Newfoundland dog be-

longing to Mrs. Bishop, of Williamsburg, N. Y., would take his master's boots up stairs, put them in a closet and bring down his slippers. When the tablecloth was spread in the morning he would get on a chair, take a bell in his teeth from the mantle, go through the house ringing it, and returning, would replace it on the mantle. He would go to the cellar, bring a lump of bituminous coal in his mouth, and, putting his forepaws on the ash-pan, drop the coal into the fire. Going up stairs with an umbrella in his mouth the end of the umbrella struck the balusters. His master said, "Take care Scott," whereupon he turned his head so that the umbrella no longer touched, and went to the top of the stairs with his head turned at right angles.

Every one feels, nevertheless, that there is a difference between animals and men, however closely they may imitate each other. Pope says of reason and instinct that they are

"Forever separate, yet forever near."

Morgan's theory obliterates the dividing line.

The true theory of brute and human origin is set forth by J. H. Noyes in an article on Spiritual Philosophy:

"God caused water and the earth to bring forth all the animals below man. Their life therefore was not received directly from God but came to them through an intermediate material conductor. At the beginning the Spirit of God moved (or brooded) upon the face of the waters. This life was infused into the chaos of matter, and the earth became semi-animate. Then God caused the earth to bring forth animals—their bodies and spirits. The life they received was of course previously materialized. They were but the children of the semi-animate mass of matter. Whereas, when God created man, he made only his body of the dust of the ground and breathed life into it directly from his own essence. Adam's life was not materialized before he received it. He was the immediate offspring of God." J. B. H.

## OUR LETTER-BOX.

"—, N. Y., May 25, 1868.—I feel disposed to let you know the benefit the CIRCULAR has been to me. In February I was afflicted with a number of bodily diseases—a cold, cholera morbus, erysipelas, a pain in my limbs, &c.—till I was quite reduced and began to think I should soon go to the spirit world; but God ordered otherwise. The first number of the CIRCULAR came, and the Home-Talk revived me some, and I took courage. The second number came, and the Talk called "The Helmet" comforted me, and I took a resolution to rise above such difficulties and put on the whole armor of Christ. I soon got better, and now, in good health, I am working my garden for my daily support, having just entered my eighty-fifth year. The CIRCULAR is my weekly reading. I read each number through before another arrives, and get knowledge from them all. The Swedenborg articles were entertaining, also the travels in Europe, and the histories of lives." P. M. F."

"—, Mich., June 3, 1868.—Wednesday night came as usual, and I repaired to the Post Office, but no CIRCULAR had come, so I waited until the next mail, but no CIRCULAR came then. I was uneasy and impatient, and went again on Sunday; but still no CIRCULAR. What could be the matter? I went home sad, bewildered, and perplexed. I felt as the tobacco-chewer does when he has used the last chew and has no more at hand to take its place. I felt lost. "But," said I, "I will wait patiently till next week, and may be this paper will come with the next number." So I went to the office as usual, and told the Post Master about the missing number. He said that it had not arrived; so I went home with the one I had received, concluding to give up the other for lost; but on opening the paper, I saw two articles headed, "Salvation from Sin, No 2," and "Principia, No 2." I not only found the chain broken, but one important link missing. This will never do, thought I, and I sit down to ask you if you can help me out of my difficulty by sending me the missing link, which will repair the broken chain?

God speed the CIRCULAR and the cause and doctrines it teaches, is my humble prayer. To be a true Community Christian, and a humble servant of Christ, to do his will on earth as his good spirit may direct, is my present desire. A. C. K."

"—, Conn., May 24, 1868.—What with gardening at home and my day's labor at the shop, I have scarcely found time since the opening of spring to inform you how much I missed the ever welcome face of your weekly messenger when its visits ceased for a time at the end of the volume. It has ever been to me wholly, and to my family in part, a gospel of glad tidings. The Home-Talks find an abiding place in my heart. I was interested in "The Magnet." You, who remain at the central point of attraction, can not perhaps, so fully appreciate the sublimity and force of this great magnetic power—being yourselves through Christ, the great magnet which will finally draw all men unto him—as those of us at a distance from the central body. The letters you receive are but a tithe of the indications of the extent of the spirit of Communism in our land. Bondage to popular sentiment causes thousands to hold their peace, who are Communists in heart. On many the blight of diotrophiasis has fallen and they are led captive by a desire for preëminence, forgetting that those who would be first in the Kingdom of Heaven must humble themselves as little children. This, like all other sins since the first act of disobedience, has one common origin—selfishness; and one common cure—the indwelling of Christ.

"I have been deeply interested of late, in the change of base, so to speak, of your local status, and feel that you have done well in the work of concentration, because I can see in it a gathering of greater strength for higher exertions and deeper results in future operations.

"Having tried the operation of Communism in the early days of the Fourier Phalanx, I know something of the obstacles to be met, and can now see the only available means of removing them in the spirit of the early apostles of Christ. The most marvelous of all marvels, the most credulous of credulities, it seems to me, is that human intelligences should ever have been so carried away with the philosophy of this world, as to believe that on any mere worldly basis, minds could meet and continue to coalesce in harmony. But so it was with me; and feeling the need of something to regenerate and rejuvenate an almost prostrate race, I rejoiced at the fair flower of Fourierism, but saw it rise, flourish, and die, because it had no root. So, one after another, have men's reforms arisen and had their brief day, to perish at last from organic diseases generated with their birth, grown with their growth, but not overcome in their death. The disease still lives; its seeds scattered broadcast, find a ready lodgment, and thus man with his institutions perishes from generation to generation because not born of God.

"I send two dollars as a small memento, or love-token. I do this not to pay for the CIRCULAR, for that I can never hope to do. Nor will I conceal the fact that a little selfishness lurks in the gift, believing as I do, that more fruit will thereby abound to my account. I trust I need scarcely add, that were my ability equal to my desire, the CIRCULAR should never stand in need of pecuniary aid.

"G. H. S."

## SELF-CONDEMNATION.

[Every one who has had an awakening of his religious nature, knows what it is to have his life made miserable by a self-accusing conscience. To one who, in that condition, appealed for help to Mr. Noyes in 1840, he made the answer which we subjoin.]

SELF-ACCUSATION of the kind you are subject to, is evidently a *voluntary* habit of mind, which you are morally bound to get rid of, as truly as the drunkard is bound to get rid of his slavish appetite for rum. You may say you have no power to throw it off—it comes upon you of itself—it is produced by truth

or by some spiritual power from without your own mind, which you can not resist. I answer: This or something like it is true of all the spiritual evils that destroy men's souls; and yet are not men guilty? I care not where evil comes from, or how strong it is: so long as there is an omnipotent God within man's reach, he has no reason or right to say that he *can not* conquer. Though Satan should gather all the strength of his whole empire into one great chain, to bind my soul in darkness, I should not dare to say I *can not* burst my bonds, for God is my strength and before him Satan is nothing. True, you say—if I could only *believe* it. But *can* you not believe it? Then Christ was a cruel tyrant when he said, "He that believeth shall be saved, and he that believeth not shall be damned."

I have come to the conclusion also that this voluntary self-accusation is the greatest of all hindrances to righteousness—that it stands sentinel for Satan at the very gate-way of salvation, to stop those that are entering in and drive them back to hell; yea, it follows those that believe, a great way beyond the gate, and sometimes drives them back after they have once escaped its clutches. I have learned of the Lord and therefore am sure, that a *justified* spirit, a *clear* conscience, a *self-approving* heart, is the *only* soil on which righteousness can grow. Mark what I say: Justification is the *soil*, not the *fruit* of righteousness: Self-condemnation is the *cause* rather than the *effect* of sin. I will try to explain this. Righteousness, you know, is the fruit of the Spirit of God. Now the Spirit of God is essentially a *self-approving* spirit. It can no more coalesce with a self-accusing spirit than oil can mingle with water. Of course, it has no room and can not work in any man who is filled with a self-accusing spirit. Therefore righteousness can not begin to grow in such a man. So long as you accuse yourself you shut out God, and make righteousness impossible. The voice of God's spirit to you is—"I have no fellowship with your doubtful, self-condemning spirit, and I can never dwell with you till you turn out the accuser and restore my temple to me empty." I said before, you are bound to get rid of self-accusation because it is voluntary. Now I say, you are bound to get rid of it because it shuts God out of your heart, and is thus the worst enemy of all righteousness.

To help you in doing what I have shown you are bound to do, I will say something about the ways and means. Self-accusation is carried on in a private, contemptible court, where conscience is judge, and memory is witness, and the devil is the lawyer. Observe, *your own* conscience and memory and the devil are most miserable functionaries, very unfit for the trial of deep questions; and then in this, as in other petty courts, the lawyer can do almost as he pleases with the judge and witness. I can assure you, from my own experience and from much observation, that these little conscience courts are exceedingly corrupt, and my

object in trying thus to assure you, is to free you from all scruple in respect to appealing from them to a higher court. Perhaps you feel bound to hear all the upbraidings of your conscience, to turn over and weigh all the evidence that memory brings in against you, and give Satan an opportunity to make the most of every thing against you. But consider whether that is right. It is Satan's business and his profit to keep you forever in a lawsuit with yourself, because he can thus occupy your mind and time and keep you away from God and righteousness. Remember that so long as you have a case of conscience to attend to, you can do nothing else. How can you justify yourself in spending your time and strength in such litigation, when you might otherwise be profitably serving God and man? What then is to be done? Simply this: Tell the court, judge, witness, the devil and all, you will stand at their tribunal no longer, that you have other business to do, that you appeal to God. If the devil interferes, as very likely he will with some lawyer's quirk, threaten to prosecute him for *barratry*, that is, for getting up and maintaining needless and vexatious lawsuits, a crime that incurs a heavy penalty at common law, and one that Satan is especially chargeable with. Drop all private questioning, hold yourself innocent till you are proved guilty, and carry your case up to God, the righteous judge. Mind I do not say, leave your case, or get rid of it by thoughtlessness and mingling with the insensibility of the world, but carry it up to God, and submit yourself to his judgment and to his only. I would that I could make you jealous for God's prerogative in this matter. He only has the right to judge you. If you suffer your private conscience or the devil to try and condemn you, you admit vile usurpers into the judgment seat that belongs only to God. What if your case be seemingly a very bad one? Still you may lawfully say—nay, you are bound to say to the meddling accusers within you: "Though I may be ever so guilty, it is not your business to sit in judgment upon me; I appeal to God." I am sure you *can* thus clear yourself of condemnation, and I am sure if you do thus appeal to God, you will find him not an accuser or a condemning judge, but an *advocate*, more skillful, yea, more *subtle* even (in the good sense of the word), than the devil was in accusing you. I know that God's heart longs for such as will throw away the filthy garments of self-condemnation as well as self-righteousness, and come to him boldly through the blood of Jesus, asserting their innocence, not against him, for they have no occasion, but against all their enemies in this world, and in hell. He longs for them, because in them only his spirit of innocence can dwell, and they only can offer to him an acceptable sacrifice of service.

—Only as we become refined in our perceptions and delicate in our feelings toward God, shall we be delicate and tender in our feelings toward our fellows, and treat them fairly.

## FRUIT REPORT.

**S**PRING opened with a very fair fruit prospect. The fruit-buds of all kinds, even those of the delicate peach, appeared to have passed through the ordeal of winter unharmed to any serious extent. A change, however, has since taken place, not altogether favorable to some varieties. The almost continuous rainy weather for the last month, and during the blossoming season, has seriously affected the cherry crop, which will prove nearly a total failure. Not only has the greater part of the blossoms withered and dropped off, but the leaves on the trees also, have been struck with a sort of mildew and blight, causing the foliage to droop, and giving to the whole tree a sickly appearance. Currants also to some extent, are blasted from the same cause, and the gooseberries are white with mildew.

Peaches are all right as yet. This fruit seems to withstand the changes in the weather, when in bloom, better than most fruits. I have known it to escape uninjured from frosts that killed nearly all other kinds. Pears are setting very well, though some varieties will fail. The apple-bloom was abundant; so far as can be known at the present time, the crop promises to be a full one. Quinces are now in full bloom, and the indications are, a large crop. Raspberries and strawberries never looked better, and we anticipate a lively time soon in handling these fruits. Having six and a half acres of strawberries, and three and a half of raspberries to harvest, the reader can imagine the amount of picking and marketing there will be to do in their seasons. The Lawton Blackberry having proved too tender for this locality, we are displacing it with one (the Kittatinny) which promises better. A few acres of this fruit will prove profitable, and also considerably extend the length of our berry season.

H. T.

W. C., June 4, 1868.

## SILK.

We take the following interesting extracts from the *Utica Herald*:

"Silk is among textile fabrics, what gold is among metals, and has always been a prolific source of wealth to those countries which have engaged in its production, manufacture and traffic. Yet, at the present time there is actual danger of the entire loss to the world, of this great staple. Throughout all the eastern continent, a disease prevails among the silk-worm family, not very unlike the rinderpest among cattle, or cholera among mankind. Last year M. Thiers said in the Corps Legislatif that the annual loss to France alone, from the ravages of this disease for several years, had been upwards of one hundred million francs, or \$20,000,000; and Mr. Andrew Murray, in an elaborate report on the products of useful insects, published in the *Illustrated London News*, of the 6th of July last, said the future supply of eggs 'hung upon a single thread. When every silk country in the world has become infected, the supply must cease. And we are not far from that stage. Japan and Australia are the only countries now free. When they go, the silk trade will collapse, and silk be blotted from the list of textile fabrics."

"All can see the dire effects of such a calamity on the industrial classes, and on the commerce of the world. Much has been done to discover the cause and stay the ravages of this disease; but as yet, these efforts have been attended with but partial success. The business can now be kept up, only by the annual importation of supplies of healthy eggs from Japan and Australia."

"The disease has not made its appearance, as yet, any where on this continent, and the South American States may be included among the sources of supply of fresh eggs, though of course quite limited. Here, then, is a hint to American genius and enterprise. Silk-culture is practicable anywhere that the grape can be successfully cultivated. And there is no better field in the world, open to the silk-culturist,

than the cotton and sugar lands of the Southern States. This is especially true of the upland cotton fields of Georgia and the Carolinas; while the Pacific slope of the Sierra Nevada holds out a special invitation to the future silk-growers of America.

"Many have mourned the present and prospective loss of our cotton crop. May it not be among the designs of Providence, that silk shall in a great measure supplant our hitherto leading staple of commerce? The moist climate of Europe is proved to be unfavorable to that health and perfect development of the silk-worm necessary to the production of the best article of silk; while we have had sufficient experience to demonstrate that our own dry climate is every way suited to the most encouraging success. Yet, somehow, although our attempts at silk-culture have been highly remunerative for the skill and patience bestowed, our minds have been so absorbed with cotton and its manufactures, and with the many other pursuits of this productive and busy country, that we have not given that attention to silk-culture which its importance demands. \* \* \* \* \*

"We would suggest to those who are seeking to extend the industrial sphere of woman, that here is a practical field which may be opened to her, and which she may make almost exclusively her own. Silk-culture and manufacture, are as yet carried on in this country to a very limited extent. But enough has been done to show that our climate is favorable and that we may secure to ourselves a monopoly of a business, which is now pursued in the Old World under many difficulties. We can not only grow the raw materials, but we can retain all the profits of manufacturing them into goods for the use of mankind. Yankee ingenuity and skill are equal to the emergency. We are told that the American looms exhibited in Paris were highly appreciated for their ingenious contrivances and remarkable improvements. For many years past, all the sewing-silk and twist used in the United States, have been of home manufacture.

"We should not content ourselves with being a source of supply of raw material for the use of the looms of Europe. The largest profit is made on manufactures; and it is by acting on a just appreciation of this fact, that England has so long been enabled to arrogate to herself an exalted position among the nations of the earth. She does not herself grow a pound of cotton; yet she is the cotton mistress of the world. Neither does she produce a pound of silk; but her silk manufactures are really something to be proud of. She has about 110,000 looms in operation, which give direct employment to 200,000 persons, not including those engaged in the manufacture of ribbons and silk hosiery. All this is the growth of less than half a century."

We don't know how to sympathize with Temperance Reformers in their estimate of the strength of the passion which makes men drunkards, for the love of ardent spirits is a principality with which we have had no difficulty. The following Tables, which one of our associates exhumed from a pile of old MSS., seem to us rather ingenious:

## CURRENCY TABLE.

10 Loafers	make 1 grog-shop.
1 Grog-shop	" 50 drunkards.
50 Drunkards	ruin 50 families.
50 Ruined families	fill 1 poor-house and jail.
1 Poor-house and jail	make 1 great bill of costs.
1 Great bill of costs	" 1 poor town.
1 Poor town	drains the county treasury.
1 Bankrupt county	is a great state-tax.
1 Great state-tax	exhausts the national fund.

## WEIGHTS AND MEASURES.

2 Looks	make 1 wish.
2 Wishes	" 1 call.
2 Calls	" 1 invitation.
3 Invitations	" 1 dram.
3 Drams	" 1 no-scruple.
4 No-scruples	" 1 spree.
5 Sprees	" 1 high.
2 Highs	" 1 boozy.
2 Boozies	" 1 how-came-you-so.
2 How-came-you-soes	" 1 drunk.
2 Drunks	" 1 fit of delirium tremens.
3 Delirium tremens	" 1 death.

THE great want of this age is men. Men who are not for sale. Men who are honest, sound from center to circumference, true to the heart's core. Men who will condemn wrong in friend and foe, in themselves as well as others. Men whose consciences are as steady as the needle to the pole. Men who will stand for the right if the heavens totter and the earth reels. Men who can tell the truth and look the truth, and look the world and the devil right in the eye. Men that neither brag nor run. Men that neither flag nor flinch. Men who can have courage

without whistling for it, and joy without shouting to bring it. Men in whom the current of everlasting life runs still deep and strong. Men too large for sectarian limits, and too strong for sectarian bonds. Men who do not strive, nor cry, nor cause their voices to be heard in the streets, but who will not fail nor be discouraged, till judgment be set in the earth. Men who know their message and tell it. Men who know their duty and do it. Men who know their place and fill it. Men who mind their own business. Men who will not lie. Men who are not too lazy to work, nor too proud to be poor. Men who are willing to eat what they have earned, and wear what they have paid for.

—*Toledo Blade.*

AN examination of air in London City by Messrs. R. Angus Smith, and J. B. Dancer, resulted in finding spores or germs of organic matter, amounting to thirty-seven and one-half millions, in a quantity of air which would be respired in about ten hours, by a man of ordinary size, when actively employed.

SOLUTIONS of neutral salts are said, in a communication to the *Chemical News*, to precipitate clayey matter from its solution in water. It is thought that the transparency of the sea, into which are constantly pouring such enormous quantities of turbid water, may be entirely due to the presence of so much saline matter.

## NEWS ITEMS.

THE papers express fears that we are to have another Indian war.

E. H. ROLLINS has resigned his position as commissioner of Internal Revenue.

HON. WILLIAM SPRAGUE was, on June 9th, re-elected as United States Senator for Rhode Island.

THE Senate has rejected the nomination of Gen. McClellan, as minister to England.

The Czar of Russia has proposed to the Emperor of France, to dispense with rifle- and musket-balls which bury themselves in the flesh, and then explode.

THE Kingdom of Greece has declared the independence of Crete. This movement will, it is supposed, precipitate a war between Greece and Turkey, and may result in a general European war.

BOTH houses of Congress have passed the Bill admitting Arkansas into the Union. It is supposed that the President will allow it to become a law, by letting it remain in his hands ten days without signing.

THE prospects for most kinds of fruit, are favorable throughout the country, although the constant wet weather has injured some varieties. Strawberries are very abundant in New Jersey. One of our correspondents states, that six hundred sixty-quart crates, arrived in New York city in one day, from that State. The peach crop of Maryland and New Jersey is much injured by the excessive wet weather, as is also the cherry crop in some parts of western New York. Apples, plums, and most kinds of small fruits in this vicinity, are looking exceedingly well.

## TO CORRESPONDENTS.

S. A. C., N. Y.—"I have not received the CIRCULAR since the first of March. Some of my letters must have been lost. Please send it to me again this year. It is a help to me as a teacher, and I love it next to my Bible. I would sooner go without my bread than the CIRCULAR. I heartily thank Christ for so good a paper; it was his special care for me that made me acquainted with it, and his goodness furnished it free. I thank him again and again for all his love and kindness to me."

Upon looking over the only letter we have received from you this year, we find that although you commended the CIRCULAR, you did not make an explicit renewal of subscription, which is doubtless the reason why it has not been sent you, though it may be possible that you have sent other letters which we have not received. We gladly furnish the paper to those who appreciate it, as you appear to do. We have mailed you the previous numbers.

## Announcements:

## THE ONEIDA COMMUNITY

Is an association living in Lenox, Madison Co., N. Y., four miles from Oneida Depot. Number of members, 202. Land, 539 acres. Business, Horticulture, Manufactures, and Printing the CIRCULAR. Theology, Perfectionism. Sociology; Bible Communism.

## WILLOW-PLACE COMMUNITY.

Branch of O. C., on a detached portion of the domain, about one mile from O. C. Number of members, 35. Business, Manufactures.

## WALLINGFORD COMMUNITY.

Branch of O. C., at Wallingford, Conn., one mile west of depot. Number of members, 40. Land, 228 acres. Business, Horticulture, Publishing, and Job Printing.

## SPECIAL NOTICE.

The O. C. and branches are not "Free Lovers" in the popular sense of the term. They call their social system COMPLEX MARRIAGE, and hold to freedom of love only within their own families, subject to free criticism and the rule of Male Continence.

## ADMISSIONS.

Members are admitted to the O. C. and branches after sufficient acquaintance; but not on mere application or profession of sympathy. Whoever wishes to join must first secure confidence by deeds. The present accommodations of the Communities are crowded, and large accessions will be impossible till new Communities are formed.

## STEEL TRAPS.

Eight sizes and descriptions, suitable for catching House Rats, Muskrats, Mink, Fox, Otter, Beaver, the Black and Grizzly Bear, are made by the Oneida Community, Oneida, N. Y., of whom they may be purchased. Descriptive list and price-list sent on application.

## PRESERVED FRUITS AND VEGETABLES.

Strawberries, Black, Red, and Orange Raspberries, Cherries, Huckleberries, Plums, Peaches, Pears, Quinces, Lawton Blackberries, in quart bottles and quart cans, with syrup—Tomatoes, Sweet Corn, Peas, Lima Beans and String Beans, in cans—are put up in quantities for sale by the Oneida Community. Also, Jellies of the Barberry, Currant, Blackberry, Quince, Crab-Apple, Peach, Raspberry, and Black Currant.

N. B.—As we are unable to keep up with the demand for these goods, persons desiring a full assortment should order a year in advance. First come first served. Descriptive price-list sent on application.

## MACHINE TWIST AND SEWING-SILK.

Machine Twist, of our own manufacture, (Willow-Place Works); also, various brands and descriptions of Sewing-Silk, in wholesale quantities, for sale by the Oneida Community, Oneida, New York.

## MOUNT TOM PRINTING-OFFICE,

(WALLINGFORD COMMUNITY), WALLINGFORD, CONN.

Being refitted with new type and press, our establishment is now ready to receive orders for Cards, Circulars, Price-lists, Pamphlets, and the lighter kinds of Job Printing. Particular attention paid to Bronze work and Color Printing for Labels. Orders from abroad should be addressed to

WALLINGFORD COMMUNITY,  
Wallingford, Conn.

## PICTURES.

The following Photographic Views of the Oneida Community can be furnished on application: the Community Buildings, Buildings and Grounds, Rustic Summer-House and Group, and Bag-Bee on the Lawn. Size of pictures, 8 inches by 10. Price, 75 cents. Various Stereoscopic Views of the Buildings and Groups and Grounds can be furnished for 40 cents each. Views, *carte de visite* size, 25 cents each. Any of the above will be sent by mail, post paid, on receipt of the price named. Address, Oneida Community, Oneida, N. Y.

## PUBLICATIONS.

HAND-BOOK OF THE ONEIDA COMMUNITY; with a Sketch of its Founder, and an Outline of its Constitution and Doctrines. 72 pp. octavo. Price, 35 cents for single copy; \$3.50 per dozen.

SALVATION FROM SIN, THE END OF CHRISTIAN FAITH; an octavo pamphlet of 48 pages; by J. H. Noyes. Price, 25 cents for single copy, or \$2.00 per dozen.

THE TRAPPER'S GUIDE; a Manual of Instructions for Capturing Fur-bearing Animals; by S. Newhouse. Second edition; with new Narratives and Illustrations. 250 pp. 8vo. Price, bound in cloth, \$1.50.

MALE CONTINENCE; or Self-Control in Sexual Intercourse. A Letter of Inquiry answered by J. H. NOYES. Price, 50 cents per dozen.

BACK VOLUMES OF THE "CIRCULAR," unbound. Price, \$1.50 per volume, or sent (post paid) by mail, at \$1.75.

[The above works are for sale at this office.]

MESSRS. TRUBNER & COMPANY, Book-sellers, Paternoster Row, London, have on HAND-BOOK OF THE ONEIDA COMMUNITY, and the TRAPPER'S GUIDE for sale. They will receive subscriptions for the CIRCULAR, and orders for our other publications.